

have not had opportunity—no, not from morning to night—to go on my knees, yet unwearied I my way pursue; ‘Careful without care I am, nor feel my happy toil.’ While my hands are employed in the world, the power of God works effectually in my soul. When I meet with opposition it heightens my joy; my soul is swallowed up in God, *I never find darkness for one moment*, but walk in the light as He is in the light. This still is the day; *I look not for another*; my heart is now filled with praise and thanksgiving. He has satisfied me with His loving kindness, and my heart now stands open to receive all that God will give. In every breath I draw I find grace renewed—the grace of God employed and improved. Every moment is to me as it were my last. *I find nothing left undone*. I am ready. This has been the language of my soul almost these six years, it is unto me even as I will. God multiplies His blessings upon me, and carries on His work with power. But what He has already given makes me perfectly happy. God has granted me my heart’s desire, and filled me with all His fulness of love. My soul is always on the wing for glory; I only wait a summons. I could die with more joy than lay me down to sleep. For my song is now, ‘the victory is won!’ I have full redemption in the blood of Christ. My soul is now all of a peace, steadfast and immovable. To know that we are holy in all manner of conversation, that *all we speak and do is holiness unto the Lord*, being a peace no tongue can express. But when I speak thus few can comprehend me. They say, ‘Then you want no more.’ Yes, I want a supply of faith from moment to moment. I want Christ as much as ever. Should He withdraw His power from me, I should cease to praise Him—for I have no work whereof to boast. I am weakest of all saints. Yet, glory be to God, *I live not, but Christ liveth in me*. O may the Lord destroy all unbelief in every heart. Then will there be no occasion of stumbling. If there be anything in this you disapprove of I am open to conviction.

“I am, your affectionate sister in Christ.”

This experience was evidently one of the products of the great holiness revival which commenced under the labours of Rev. Thomas Walsh, in London. That it, was published by Wesley, in his magazine, is proof positive that it was sanctioned by him.

Now, if it is compared with the experiences put forward by the movement

represented by the Canada Holiness Association, it will be found to contain many of the expressions which have raised a storm of hostile criticism at the present day. Hence, we have the professed followers of Wesley, in this our day, objecting to the very experiences which were sanctioned by their father in the Gospel. According to this test, many a modern Methodist, and especially those of the holiness creed type, has sadly degenerated, as compared with his ancestry.

This lady tells of passing months without once engaging in formal prayer, and yet retaining a conscience void of offence towards God.

When this testimony was reproduced by members of the Canada Holiness Association, many of the religionists of to-day publicly condemned it as the offspring of Satan, and tried to show that they were Wesleyan in pronouncing these anathemas. And yet they were in all this cursing what Wesley blessed.

Again, this elect lady professed that for nearly six years she never walked in darkness for one moment. What is this, we ask, but keeping converted during every moment of these years?

She tells us that, upon reviewing her life for these bright years of her history, she had left nothing undone. This, too, is testimony which to-day has awakened the keenest kind of opposition from professors of holiness in particular—parties who are loud in their professions of attachment to the Wesleys. Certainly, on the face of it, it looks like garnishing the sepulchres of the prophets, and stoning them that imitate them.

“I am ready,” this testifier of Wesley’s days proclaims, and judging by the context, she evidently means that that had been her attitude during every moment of these six years. What is this but keeping converted? And Wesley approves of the experience as scriptural. What will be the verdict of modern Methodism when this experience is brought generally before it—this experience, we say, of being ready every moment of the entire year to welcome the Son of Man—ready, not as having been just forgiven and cleansed, or as intending to plunge into the fountain of